PALM SUNDAY.

Impressive Services That Were Held in the Catholic Churches Yesterday.

Blessing the Palms at St. Matthew's and Father Chappelle's Sermon.

Veeting of the American Tract Society-The Secre tary's Interesting Report.

Rev. S. P. Smith's Farewell Sermon at Lincoln Memorial Congregational Church.

PALM SUNDAY.

Yesterday was Palm Sunday, a day of much note in the churches as making the earthly exaltation of Christ by the multitudes who in less than a week after shouted with the high priest, "crucify him?" It borrows its observances in the churches from that passage in the New Testament when the triumphal entry of the Saviour into Jerusalem is commemorated, with the crowds preceeding and following him, strewing the ground with branches of palm. In the Cath-olic and Episcopal churches especially is the day one of much ceremony, and branches and sprays of palm or palm order are used to decorate the church and distributed among the congregation. In the Catholic church the ceremoney of blessing the palm is also observed. The day ushers in the saddest and yet most joyful week known to Christians, that of the betrayal, the crucifixion, and the resurrection of the Saviour,

THY WILL BE DONE. ELOQUENT SERMON BY BEY, PATHER CHA-PELLE AT ST. MATTHEW'S CHURCH.

The services of Palm Sunday in St. Matthew's church yesterday were interesting and beautiful. They lasted between 10 o'clock a. m. and 3 p. m., the distinguishing feature being "the blessing of the palms." The palms were distributed by the officers of the church were distributed by the officers of the curred and their attendants to the congregation. The singing of the gospel and the oration of the passion and death of Christ, which is given in St. Matthew, chapters twenty-six and twenty-seven, were conducted by the Rev. Fathers Chapelle and Boland, assisted by the choir,

Chapelle and Boland, assisted by the choir, the music of which was unusually good.

At night, the services which were for men only, consisted of the lessons of the retreat and a sermon. Father Boland made a few preliminary remarks, telling his hearers what the retreat meant and what it called for from them as Christians. "The retreat," said the reverend speaker, "is a period of prayer. The Lord gave his law to the Jews after they had been in the wilderness for forty days. His blessings and rewards are only procured by living, for God and for God alone. The three things for us to take into consideration are meditation, self-examination, and resolution. We often forget God and forget and neglect the truths given us through and by His Son, Jesus Christ. We must undergo a daily examination of our consciences and by His Son, Jesus Christ. We must undergo a daily examination of our consciences and settle up our accounts with God just as we do with our fellow men. Firm resolutions must be taken. They should be few, but firmly kept. We must overcome our sins one by one. Our sins are daily. We all pessess imperfections. We must practice generosity in our daily life and in all our transactions of this life. We can pray and must pray at all times, at all places and under all circumstances. Succeeding Father Boland, Rev. Father Chapelle preached from the text, "Thy will be done." Speaking of the time when the Savior took a few of His disciples and went into the garden of Gethsemane to pray, he said: "As

took a few of His disciples and went into the garden of Gethsemane to pray, he said: "As He went into the garden of Gethsemane to pray so must we come here to pray. This is a time of serious reflection as to how we should use these lives of ours which God has given us. We need the grace of God to retain the blessings—religious blessings—we now possess and enjoy. We do not know the nature of the storms we may encounter upon the sea of the storms we may encounter upon the sea of life, but we do know that storms are in store for us all and that we have die. To have to leave those we love, to have our senses decay, and to be separated from all our friends is the lot of all. If we don't act as good Christians should, we shall bear the burden of having broken the law of God. We come here to prepare ourselves for the future. If you will only recollect and pray, the recollection of the past, the consolation of the present, and the promised reward of the future will fully repay you for "Thy will be done."

The first question which presents itself to the mind of every sensible man is, what am I

Every rational man will use the things given him in a manner most conducive to his welfare and to meet the purposes for which they were given. Is a man placed here simply to spend a little time in getting an education, working for a little money, and procuring the respect of those with whom he is associated; or is he here to so conduct himself and reguor is he here to so conduct minsen and regu-late his words and acts as to please a higher

power?
Man was created to know and reverence
Man was created to know and reverence
It makes no difference who a man is, nor what his station, if he reverence and serve God he will save his soul. Obey the laws of the First Being for He gave life to all. God makes and sustains us; it is His bounty which supports us through all time, and it is only just and right that we should obey His behests. That portion of life is the most useful which produces the utmost possible harmines.

possible happiness. The greatest amount of happiness is procured by obeying God's laws. Worldly pleasures and sinful practices con-stitute happiness according to Satan; but the practice of patience, truth, and all virtues constitutes happiness according to the moral law, which is God's law.

law, which is God s law.

The enjoyments of this world are limited, and if a man succeeds in this life and is aware that in doing so he has violated all moral law, and violated it intentionally, he will feel and know that he is a miserable wretch, if he has convicted to

if he has a conscience.

Then take the man who has lived a Godly life. Whether he be successful or not in worldly goods, his life is the height of enjoyment, and his happiness on this earth is complete. The man who does his duty, though he dies in the performance of it, obtains more happiness than the coward who shirks and neglects his duty. As time passes, we feel and know that death is nigh. We have God to save our souls, but we must obey His laws, and thereby win a place in heavon. God grant that you may consider these things which prevent men from doing evil; for what ill it "profit a man if he gain the whole orld and lose his soul?" You are called here to hear and learn God's

truth. Follow the example of Jesus while in the garden of Gethsemane—hope that the bitter chalice may pass away from you; but if it be that you must bear the burden, bear it patiently and resignedly, and believe it right to serve God by saying, "Thy will, not mine, O, Father! be done."

THE AMERICAN TRACT SOCIETY. ANNIVERSARY EXERCISES AT THE NEW YORK AVENUE CHURCH—AN INTERESTING

The anniversary exercises of the American Tract society were held at the New York Avenue Presbyterian church last night, Mr. Justice Strong presiding and Rev. George L. Shearer secretary. The devotional services were conducted by Rev. Dr. Butler, of the Memorial Lutheran church. Judge Strong made an interesting opening address, present-ing the claims of the society for support and showing the great good it had accomplished. Rev. Mr. Shearer then presented the report of

ne society.

With thankful acknowledgment of God's abounding mercies the officers and executive committee of the American Tract society present the greetings of another year.

Amid prevailing sin, with all its dire results, steadfast faith, devoted love, and quickened scal have marked the efforts of the members and friends of the society in presenting Christ, the audidote of death, as he is preached by all evangelical Christians.

Since we last met four beloved colaborers,

Cost, in round numbers, \$50,000, salaries and expenses, \$50,000.

This call is not the call of the society, it is the call of friends of the society in presenting Christ, the audidote of death, as he is preached by all evangelical Christians.

Addresses were then made by Rev. Dr. C. S. Robinson, of New York city, and Commission of the National Republican.

Cost, in round numbers, \$50,000, salaries and with miners, \$50,000.

This call is not the call of the society, it is the call of God, to go up in his name and possess this fair land for the kingdom that shall have no end.

Addresses were then made by Rev. Dr. C. S. Robinson, of New York city, and Commission of the National Republican.

all of them vice presidents of the society and sioner of Indian Affairs Price. The congreliberal contributors to its funds, have been gation was then dismissed with the benedicliberal contributors to its funds, have been called to the service of God above. Never in so brief a period have we been compelled to

so brief a period have we been compelled to give up four such honored and efficient helpers as were Frederick Marquand, Robert L. Stuart, William E. Dodge, and Edwin D. Morgan; and with these names that of, Marshall Jowell, also a member of the society and a liberal donor.

The report for the year shows the addition of seventy-four new publications, of which thirty-one were volumes. Six of the issues were in German and one in Spanish. At foreign missions stations, also, twenty-eight new publications were added to those printed by aid of the society.

Of the seven periodicals, including the II-

of the society.

Of the seven periodicals, including the Illustrated Christian Weekly, Deutcher Volksfreund, American Messenger, Botschafter, Child's Paper, Morning Bright, and Appies of Gold, nearly 4,600,000 copies were issued, making a total of 10,304,480 copies of books, tracts, and papers.

pers.
The total receipts, with the small balance in the treasury (\$570.38), amounted to \$373.321.19, of which the sum of \$100.404.83 was in donations and legacies. New England gave \$38,557.17, and New York, New Jersey, and Pennsylyania \$43,003.35. Total expenditures, \$368,097.23.

The benevolent expenditures for colportage The benevolent expenditures for colportage were \$31,346.22; foreign appropriations, \$4.020,99; legal expenses, &c., \$3,983,55; the grants of publication, \$37,537.81. This, with \$3,691.55 specially designated and a return of \$120,600, excess of benevolent expenditure in the preceding year, left the sum of \$6,344.91 to the credit of the benevolent department for the succeeding year. No part of these benevolent receipts are used to pay the expenses of administration or collections.

The gratuitous distribution of tracts

The gratuitous distribution of tracts amounted to 56,614,000 pages; colportage employed. 159 men, who made 141,548 family visits, held 5,599 religious meetings, and circulated by sale or grant 143,098 volumes of

saving truth.

But statistics convey a very slight impression of the work accomplished. It is prosecuted with a clear conviction of the unity of the whole church of Christ, and therefore caunot be antagonistic to any of the evangelical denominations. It takes the truths of the Bible, which all hold in common, and by its imprint, as by the seal of the common church, sets it apart as that which is to be believed by all men everywhere. In this it becomes a sets it apart as that which is it becomes a all men everywhere. In this it becomes a common bond between all the divided portions of the Christian church. To each and tions of the Christian church. To each and all, too, it is positively allied, and especially helpful. In the foreign field the missionary is compelled to create a Christian literature, and often has he been the first to reduce the spoken language to a written form. As the influence of the preaching of the reformers that proceeded Luther in a great measure ended with their lives, and Luther's was perpetuated by the newly found power of the press, so all foreign mission work, to be permanently established, must sion work, to be permanently established, must have the help of literature in their native dialects. It is obvious that what is most needed and most preached are these common doctrines. It is also clear that it has been a wise use of funds that has led the various churches to avail themselves of this common auxiliary rather than to print individually

and at great expense.

It is no less an auxiliary to the home missions. In aggressive work usually it is expedient to invite men elsewhere rather than pedient to invite men elsewhere rather than to the church. For this purpose tracts with the general imprint are preferred to those issued in the name of a denomination. In view of this fact the society grants from 3,000 to 4,000 pages of tracts annually to every home missionary applying, and in special cases it gives an additional supply.

Further aid is also rendered by the colporteurs who visit the interlying and outlying population and prepare the way for the components.

population and prepare the way for the com-ing of the ordained missionaries and the organ-ization of churches or bring the people into connection with the several missionaries and the churches that have been already estab-

But there is further a field which in Christ's name we are commanded to occupy; but in which for various reasons we can work only unitedly. Such are the army, the navy, the charitable, and penal institutions under state control, stock raisers, miners, lumbermen, scattered settlers in communities in which no

scattered settlers in communities in which no single denominational element predominates, and no one is strong enough to warrant the organization of a separate church.

Such, too, are the immigrants that have within the last three years added over 2,002,000 souls to our population. While heretofore this immigration has added largely to the strength of the Roman Catholic fody, it is now mainly Protestant; but it is also in a considerable measure atheistic. While several of the denominations have with commendable zeal striven to supply a living ministry for these strangers, it is clearly impossible for our American churches to give preachers to the 500,000 Germans, and 180,000 Scaners to the 500,000 Germans, and 180,000 Scan-dinavians who came in the last two years, or to the 85,000 Bohemians now among us.

Nor truly is it expedient that such people should crystalize into permanent communi-ties, and should each Sabbath sit down in a German or Scandinavian atmosphere, in all respects as far as practicable like the one left in the fatherland. We would do nothing to impede their entire assimilation with our people. Such churches would be an obstacle to the progress toward the general welfare of the nation. There is a period of from three to five years in which the language is usually acquired, during which some such churches are needed, but here the common basis of the society and its many languages makes it es-

pecially efficient. By supplying the immigrant with reading on his passage to this country, by meeting him in Castle Garden as he lands with a col-porteur who can speak in his own tongue, and by seeking his home in the west through other colpoliteurs, who hold religious services, organize Sabbath schools, and leave, by sale or grants, religious books in their several languages, Christian life, where it exists, may be kept alive and the seeds of gospel truth sown, where otherwise noxious and pernicious weeds soon cover the soil.

Samuel Goldstein, at Castle Garden, has done a humane as well as a spiritual work. I frequently see him going about among the motley crowd speaking his word of Christian motley crowd speaking his word of Christian counsel or sympathy, or assisting to relieve the unfortunate. One has lost baggage, another is separted from friends, another is too thinly clad for the severe winter, and for all such over and above the bounteous provision of the state or general government, there need of the help of such a ministry, just as beyond the medical and hospital provision, there was need of the Christian and sanitary commission in the war.

sauitary commission in the war. An illustration of colportage following these people to their western homes is found in the case of Frederic Blohm, of Utah. Some years ago a superintendent of public schools in one of our western cities gave up his home work of our western cities gave up his home work to live in his wagon as a colporteur among the Mormons. Some of his conversations and the books and tracts circulated were the means of awakening Mr. Blohm. He, a Norwegian, had been sent a missionary to the Scandinavian countries to make proselytes for the church of the Latter Day Saints. Now, awakened, he was subsequently brought to the light and admitted into one of our home mission churches. After he had attested the sincerity of his profession he was commended mission churches. After he had attested the sincerity of his profession he was commended by a body of ministers to the society, with the request that we should send him in the name of the common church to the homes of Utah. To it he gives his life. With a knowledge of the Mormon church, the lauguage of many of the immigrants, and books that all can read, he leaves precious truths in many homes, and makes many little hearts glad, whose eyes have never looked upon bright and tasteful cards, books, and papers specially adapted to the home circle. Some of the families purchase for themselves, making sacrifices to do it; to others it is accessary to make grants, but none are left without religious reading.

One of the missionaries has recently written telling of the thoroughness and fruitfulness of the work of Mr. Blohm. Nocessities and opportunities for colportage among the freedmen and Indians are also upon us. If one

men and Indians are also upon us. If one hundred additional colporteurs could be commissioned within the next three months it would scarcely meet the importunate calls that reach our cars. Their salaries would cost, in round numbers, \$30,000; salaries and

A PASTOR'S FAREWELL. LAST ADDRESS OF REV. L. P. SMITH TO THE CONGREGATION OF LINCOLN MEMORIAL

CONGREGATIONAL CHURCH. At the Lincoln Memorial Congregational church, corner of Eleventh and R streets northwest, last night, the Rev. Simon P. mith preached his farewell sermon to a large congregation. Mr. Smith said he parted from his people with regret, but that he believed it was his duty to transfer his labors believed it was his duty to transfer his labors to another field. He had not taken the step without careful thought, and no matter where he should be whether among the lowly or the high, his memory would ever turn with pleasure to the congregation he had drawn around him here. He dwelt upon the growth of the church and the piety of its members and adjured them to continue that aggressive policy in the cause of religion which would bring converts to march beneath the banner of Christianity.

bring converts to march beneath the banner of Christianity.

At the close of his remarks the congregation was greatly effected. Many members crowded around their pastor and bade him good by with tearful eyes. Mr. Smith has been the pastor of Lincoln church since its organization three years ago, and has secured the love and respect of his flock by a conscientions attention to his duties, and the aid and comfort he rendered them in times of sickness. He received recently a call to the colored Congregational church in Raleigh, N. C., for which place he leaves on Thursday. A member of place he leaves on Thursday. A member of the congregation last night said that he was fearful that Mr. Smith's departure would seriously interfers with the growth of the church. The people had learned to look up to and depend upon him, and it would be hard for them to adapt themselves to a

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Hotel. B. F. Queen, St. James Hotel. Riggs House News Stand. Ebbitt House News Stand. American House News Stand. W. S. Thompson's Drug Store. C. H. Ficklin's Drug Store, Georgetown.

J. Bradley Adams's Book Stores. C.R. Dufour, Druggist, 1818 Fourteenth R. B. Ferguson, Druggist, corner Second and Pennsylvania avenue S. E. S. E. Lewis, Druggist, corner Fourteenth

W. F. Scala, Druggist, 500 East Capitol. H. A. Johnston, druggist, corner Tenth and O streets northwest. S. Slater's Cigar Store, corner H and First streets northwest.

G. G. C. Simms, Druggist, corner Four

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American House News Stand. A. Brentano & Co., Eleventh and Penn sylvania avenue. J. Bradley Adams's Book Stores. J. T. Clements, Newsdealer, Ninth street.

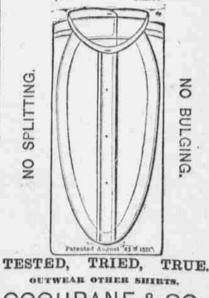
G. W. Joyce, Stationery Store, 1708 Pennsylvania avenue N. W. J. D. Free, Book Store, 1343 Pennsylvania avenue, corner Fourteenth.

Nairn & Free, Stationery, New York ave-

nue, near Fifteenth.
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A sile Corkserew Sult (frock coat), at \$15, worth \$25.
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Schedule to take effect SUNDAY, NOV. 12, 1882.
Leave Washington, from station corner of New Jersey avenue and it street.

For Chicago, Chiefmati, Louisville, and St. Louis, daily, at 355 a.m., 1015 a.m., 955 p.m., with through coaches and Parace Sicepting Cars to above points, without change; 10:15 a.m. daily to Chicago, except Saturday. without change; 10:15 a. m. daily to Chicago, except statucts;

Saturday;

Settleburg, Cleveland, and Detroit at 10:15 a. m. and set p. m., daily; 8:40 p. m., is a solid train to Fittsburg, with siseping tars attached.

Framm for Filladelphia and New York at 8:10 a. m. daily, except Sunday; 3 p. m. and 2:60 p. m. daily, with Parlor and Siceping Cars attached.

For Baltimore on week days, 5:60, 6:50, 7:43 8:10, 9, 10 a. m., 17:10, 2:30, 2:30, 3:30, 4:30, 7:45, 9 a. m., 17:5, 10:40, 11:30 p. m.

For Haltimore on Sundays, 6:30, 7:45, 9 a. m., 1:75, 2:30, 4:40, 7, 3:40 p. m.

For Annapolis, 6:50 a. m., 17:10 and 4:30; on Sunday, 9 a. m., 4:20 p. m.

For way stations between Washington and Baltifore 8:30, 9 a. m., 12:10 p. m., 2:30, 4:40, 7, and 11:30 p. m.

For Stations on Metropolitan Branch, 8:10, 8:40 a. m., 40; p. m., daily, except Sunday; for Hagerstown and Frederick, 3:50 a. m., 10:15, 4:45 daily except Sunday.

Trains arrive from the West daily, 6:20, 7:35 a. m., Trains arrive from the West dally, 6:20, 7:35 a. m.,

Trains arrive from the West daily, 6:20, 7:35 a. m., 2:25, 2:25 p. in.
From New York and Philadelphia, 3:25, 8:15 a. m. daily, 8:10 p. m. daily, except Sanday; from Baitinore, 1:23, 2:25, d. s. ib \$1.5, 2:20, 10:

CHESAPEAKE AND OHIO BAILWAY THE NEW TRUNK LINE

Ou and after SUNDAY, DECEMBER 24, 1882, pas-senger trains of this route will leave Washington from B. & P. station as follows: from B. & P. station as follows:

4:46 P. M. DALLY—Louswille and Cincinnatispecia
—Solid train, with Pullman Cars to Lexington, &Cy.,
Cincinnati, and Louisville without coange, arriving
at Lexington 2:50 p. m., Cincinnati 2:30 p. m., Louisville 6:40 p. m., connecting closely at these cities
with through fast trains to all points in the West,
Southwest, and Northwest.

13:25 A. M. For Newport News, Old Point, and Norfolk. Arrives at Old Point 2:05 p. m.; arrives at
Northik 2:0 p. m.,
7:16 a. m. delly, except Sunday—Mail for all stations
on C. & O. Hy cast of Clifton Forge.
For Rates, Tickets to all points West, location in on C. & O. R'y east of Clifton Forgy.

For Rates, Tickets to all points West, location in Pullman Cara, and Full Information of Route and Connections, apply at C. & O. R'y Office, 3i3 Pennsylvania avenue, Washington, D. C. H. W. FULLER, General Passenger Agent.

C. W. SMITH, General Manager.

THE VIRGINIA MIDLAND RAILWAY. THE TRUNK LINE TO THE SOUTH, SOUTH, WEST, AND WEST,

WEST, AND WEST.

Schedule in effect December 24, 1821:
730 a. in,—New Orleans Mail, daily, making close connections to all points south and Southwest, with Fullman Siesping Cars from Washington via Danville to Alfania south and Southwest, with Fullman Siesping Cars from Washington via Danville to Alfania, and Atlania to New Orleans; also Washington to New Orleans via Louchburg and Bristo!

420 p. in.—Louisville Fast Line, daily, via Charlottesville, Huntington, and Lexington, to Unichinati, Louisville, and all Western points, maxing direct connections, and with solid train and Pullman Siceping Cars. Washington to Indiaville.

10,35 p. in.—Southern Mail and Express, daily, to all points outh and Southeast, via Danville and Charlotte, with Pullman Siceping Cars, Washington to Aguit G.

For all points on Manassas Division take 7:10 s. in, train daily, except Sonday. For Warrenton take 2:10 a. in, and c.20 is in, trains, daily, for the sets and all information, inquire at Company's Office, 60! Pennsylvania avenue, or at Union Depot. Office, 60! Pennsylvania avenue, or at Union Depot. Office, 60! Pennsylvania avenue, is connected with telephone system.

M. Sila Mart Figh.

General Passenger Agent.

Sol. Haas, Traffic Manager.

M. SLAUGHTER,
General Passenger Agent,
SOL HAAS, Traffic Manager.

Agent, General Passenger Agent.

SOL HAAS, Traffic Manager.

THE GREAT

TO THE ROBAT.

TO THE NORTH WEST, AND SOUTHWEST,
DOUBLE TRACK, SPIENDID SOUTHWEST,
DOUBLE TRACK, SPIENDID SOUTHWEST,
IN EFFECT FEBRUARY SALES.

TRAINS LEAVE WASHINGTON From Station,
corner of Sixth and B streets, as Ollows.

For Pittsburg and the West, Chicago Limited Express of Palace Sleeping Cars, at School, making pass this state, 200 a. m. daily, with Sleeping Cars from Harrisburg to Cincinnat. Western Express, 720 p.
m. daily, with Palace Cars to Public Cars from Harrisburg to Cincinnat. Western Express, 720 p.
m. daily, with Palace Cars to Public Gars from Harrisburg to Cincinnat. Western Express, 720 p.
m. daily, with Palace Cars to Public Gars from Harrisburg to Cincinnat, Western Express, 720 p.
m. daily, with Palace Cars to Public Gars from the West.

B 'I.TIMORE AND POTOMAC BALLEROAD.

For Eric Canandaigua. Bochester, Buffalo, Niagara,
850 p. m. daily, except Sanday.

Washington to Canandaigua.

For Williamsport, Lock Haven, and Elmira, at 9:39

i. m. daily, except Sanday.

For New York and the East, 8:30 a. m., 10:30 a. m.,
130, 4:20, 8:30, and 10:30 p. m. On Sunday, 4:23, 9:50,
and 10:20 p. m. Limited Express of Pullman Parlor Cars, 8:20 a. m. daily, except Sunday.

For Boston without change, 1:30 p. m. svery weekday, On Sunday, 4:20 p. m.

For Philadelphia, 8:30 a. m., 10:30 a. m., 1:30, 4:20, 8:30,
and 10:20 p. m. On Sunday, 4:20, 8:30,
and 10:20 p. m. On Sunday, 4:20 p. m.
Limited Express, 8:30 a. m. daily, except Sonday.

For Philadelphia, 8:30 a. m., 10:30 a. m., and 1:20, 4:20,
and 10:20 p. m. On Sunday, 4:20 p. m.
Limited Express, 8:30 a. m. daily, except Sonday.

For Ballinore, 8:40, 8:30, 8:30, 10:20 p. m., and 1:20, 4:20,
and 10:20 p. m. On Sunday, 4:20 p. m.

Limited Express, 8:30 a. m., daily, except Soniii. Limited Express, 230 a. m. 6817, value day.
day.
For Bellimore, 640, 830, 939, 1939 a. m., and 139, 429,
440, 629, 739, 859, and 1620 p. m. On Sunday, 800,
839 a. m., 429, 829, 730, 839, and 1620 p. m. daily,
except Sunday.
For Pope & Creek Line, 640 a. m. and 440 p. m. daily,
except Sunday.
For Aurapolis, 640 a. m. and 440 p. m. daily, except
Sunday. for Albapolis, 6:40 a. m. and 4:40 p. m. daily, except sanday.

A. EX ANDRIA AND FREDERICKSBURG RAIL-WAY AND ALEXANDRIA AND WASHING.

TON RAIL-ROAD.

For Alexandria, 283, 7:50, 2-3, 11:03, and 11:25 a. m. 20, 4:20, and 12:30 a. m. 20 and 5:00 pm. On Sunday at 6:30, 9:20, and 11:35 a. m. 20 and 8:00 pm.

For Richmond and the south size and 11:25 a. m. daily, and 5:00 p. m. daily, except Sanday.

Trains leave Alexandria for Washington, 280, 5:00, 5:00, and 10:00 a. m.; 12:30, 12:30, 5:00, 8:00, 7:00 and 2:10 p. m. and 10:00 a. m.; 12:30, 12:30, 5:00, 8:0

iid residences.
J. Ti. WOOD, General Passenger Agent.
CHAIU.ES E. PUGH, General Manager.

Washington Gas-Light Co., Twath Street, between D and E.

COKE CRUSHED AND OBDINARY.

Beef, Lumb, Veal, Mutton, &c.

CORNED BEEF A SPECIALTY.

Stalls 625, 639, and 630 Center Market, Ninth-street
wing, and 285 and 285 Northern Liberty Market, 9.

siddress Box 71. City Post-Omic. Marketing delivered

Hescofcharge to all parts of the city,

Even DAYS from resultion of the bill.

SEVEN DAYS from resultion of the bill.

COKE!